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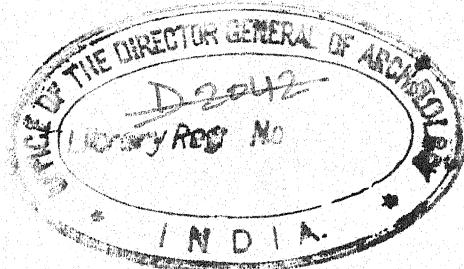
# OCCASIONAL MEMOIRS OF THE NUMISMATIC SOCIETY OF INDIA

I

THE COINS OF TÍPÚ SULTÁN

BY

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## ON TĪPŪ SULTĀN'S COINS

TĪPŪ SULTĀN, during the sixteen years of his rule over Mysor (A. D. 1782-99), adopted a policy of innovation which, however distasteful to his subjects, effectually served to distinguish his régime from preceding forms of government. Not content with assuming the sovereign title of Bādshāh, he spoke of himself as 'the Resplendent Presence', and designated his army 'the Holy Camp'. From mere caprice, it would seem, he altered the names of the grand natural divisions of his territory, calling the Littoral the Šūba Tamm, or province bordered by the sea, the Highlands the Šūba Tarūna, or province of ranges of vision (?), and the Lowlands the Šūba Ghabara, or province of the ground-level. In an *Abstract of the Jam'bandī*, or Revenue Assessments, prepared for the Mysor Commissioners by Captain Macleod in 1799, one column bears the heading 'Names given by Tippoo Sultaun to each Division or Fort', which column contains no less than thirty-six entries—happily the next column exhibits 'the proper or ancient name of the Fort or District'. Under the influence of his passion for innovations Tipū changed the names of all the current weights and measures. In the army he introduced new words of command, new names for his regiments, new names also for their weapons. Indeed, as Kirmānī curtly states, 'He invented new terms in all departments'. Abandoning, as Akbar had abandoned before him, the orthodox Hijrī reckoning, Tipū instituted a new era, the Maulūdi, dating from the Birth of Muhammad instead of from the year of the Flight. He adopted a new Calendar on the basis of the Hindu Sixty-year Cycle, but, rejecting the designations then in vogue of the several years and months, he devised for them new and fantastic names.

This love of change is amply evidenced on Tipū's coins, in their mint-names, their dates, and their denominations. To any one unfamiliar with his numerous innovations the decipherment of his coins becomes a sufficiently perplexing problem. In Lieut. Edward Moor's *Narrative of the Operations of Captain Little's Detachment*, a work published in 1794, Appendix V is reserved for an 'Explanation of the (two) Plates of Tippoo's Coins, &c.', but nowadays, as one reads its pages, one can but smile at the valiant yet ludicrous

attempts to explain Tipū's then new-fangled terms. Marsden in his *Numismata Orientalia* of 1825 shed much light on the subject, and, thanks to the labours of Hawkes (1856) and Thurston (1888) and Tufnell (1889), but little now remains to call for further research. Tipū's wayward caprice and strange conceits have certainly availed to constitute his coins a class by themselves, and thus for the student of Indian numismatics there attaches to them a quite unusual interest. In variety and beauty they are far and away the most noteworthy of the coins of Mysor. It is accordingly a pleasure to submit the following description of Tipū's coinage, indicating its salient features and embodying information gleaned for the most part from the published Catalogues of the Mysor coins in the museums at Madras and Bangalore. Grateful mention must also be made of the privilege accorded me of examining the large collections in the possession of Mr. F. J. Thanawala and Mr. C. E. Kotwal. Both these kind friends not only invited me to inspect their cabinets, but also lent me all the coins that I selected for the making of casts.

But here let me make a brief preliminary digression on the spelling of the name Tipū. Strange to say, Tipū with all his arrogance and vainglorying never recorded his own name on any of his many different kinds of coins, so for light on this moot point one must look elsewhere. On the title-page of Moor's *Narrative*, and throughout that book, the name is written Tippoo, but on page 466 the author states: 'In copying the impression of this article, or rather noting it from recollection, we wrote it wrong, for instead of تیپو Teepoo we spelled his name تیپو Tippoo, but have corrected it from the medal stricken by Louis XVI of France in honour of Tippoo's ambassadors.' On the medal itself, as drawn on Moor's Plate II, No. 1, the spelling is تیپو Tipū. Again, on the monarch's private seal, exhibited on Plate I, No. 1, the spelling is quite clearly تیپو Tipū. Mr. L. B. Bowring in his *Haidar Alī and Tipū Sultān* (page 117, note 1) mentions that, 'In the inscription on his tomb the name is written Tipū, and it is often so pronounced in Mysore'. He adds, however, 'But on his seal it is unmistakably Tipū'. It would thus appear that the Sultān had more seals than one, and that on these the spelling of the name was variable. Yet the weight of evidence is strongly in favour of a 'long i', a 'long ü', one 'p', and an initial 'T' that may be either the dental  $\text{ـ}$  or the cerebral  $\text{ـ}$ . The resultant is thus either Tipū or Tipū. Gujarati writing adopts the latter of these two forms. The meaning of the name is still doubtful. Haidar, حیدر, is, of course, the Arabic for 'a lion' but the assertion, frequently made, that the name of Haidar's

son Tipū is the Kanarese for 'a tiger' is, according to Bowring, 'certainly erroneous'.

In now proceeding to describe the coins issued by Tipū Sultān we shall treat first of the mint-towns, next of the coin-denominations, then of the new methods devised for dating the coins, and lastly we shall transcribe their legends.

### I. TIPŪ'S MINT-TOWNS.

The following are the mint-towns, arranged in Persian alphabetical order, from which coins are known to have issued during the reign of Tipū Sultān.

#### 1. بگلور Bangalūr (Bangalore) : Pl. I. 1.

The original name Bengalūru, 'town of beans', preserves the tradition that once the King Vira Ballāla, alone and benighted, here found shelter in a solitary hut, and partook of the simple fare offered him, some *bengalu*, or beans boiled in water. Hence the village, or *ūru*, which soon thereafter sprang up, received the name of Bengalūru. Haidar 'Ali early in his reign rebuilt its fort in stone. Captured by the British in 1791, it was subsequently dismantled by Tipū, but was restored in 1799.

#### 2. پتن Pattan : Pl. I. 2.

Pattan is but a shortened form of the full name Śrī-raṅga-pattana (*Anglicè* Seringapatam), 'the town of the Blessed Raṅga[-nātha]'. A temple to Viṣṇu as Raṅga-nātha, 'the Lord of Sport', was founded more than a thousand years ago on the island in the River Cauvery where Seringapatam now stands. In 1610 the Rājā of Mysor made this place his capital. The Marāthās besieged it in 1771, and the British in 1792, and here Tipū fell when the fort was finally taken by assault on May 4, 1799.

#### 3. خالق اباد Khāliqābād, the town 'prospered of the Creator': Pl. I. 3.

Lieut. Hawkes in his *Brief Sketch of the Gold, Silver, and Copper Coinage of Mysore*, published in 1856, states that 'Khalekabad was a name given by Tipoo to the town of Chendghaul near Seringapatam', and this identification later writers seem to have accepted unquestioningly. In the preparation of this paper, however, it was my good fortune to solicit information from Dr. J. R. Henderson, Superintendent of the Government Museum at Madras, who in subsequent correspondence supplied cogent reasons for attributing the coins from

the Khāliqābād mint not to Chandagāl, but to Dindigul. He very kindly permits the publication of the following interesting extract from a letter he recently wrote me :

'As regards Khāliqābād the following is briefly my evidence for Dindigul. Kirmānī definitely states that the place was Dindigul, and, as this town—the key to the Madura district—was of the greatest importance to Tipū, the identification fits in with his general policy as regards mints. At the present day the coins are commoner in the Madura district than anywhere else, and of a number of Tipū's coins collected for me at Dindigul some years ago the majority were of this mint. It has always been a puzzle to me why Hawkes (who has been followed by other writers) decided on Chandagāl, a tiny village close to Seringapatam, and situated near the south end of what was formerly the main ford for the island. Is it likely that Tipū would have a second mint so near his chief one? The dies of the coins—or at least those most commonly met with—were evidently cut by workmen ignorant of the characters, and this suggests Dindigul rather than Chandagāl. The coins were struck in 1215, 1216, 1217, and 1218 (of the Maulūdī era). The last year is, so far as I know, recorded only by Marsden and Weyl, and I am not very sure of it, though it is not impossible. Tipū visited Dindigul in 1217 (A.D. 1788), and the place was finally taken by Colonel Stuart in 1790.'

This concise statement by Dr. Henderson sets forth the arguments clearly, and to my mind quite convincingly, in favour of the identification of Khāliqābād with Dindigul. I may merely add that the four years during which the Khāliqābād coins are known to have been issued, 1215–18 Maulūdī, correspond to A.D. 1786–9, and throughout these four years Dindigul was in Tipū's possession. Captured by Colonel Lang in 1783, the town was restored to Tipū by the Treaty of Mangalore in 1784, and from that time till 1790 it remained a part of his dominions.

The Kirmānī to whom Dr. Henderson refers is the Mir Hussein Ali Khan Kirmani, whose *History of the Reign of Tipu Sultan*, a continuation of the Nishāni Haidarī, was translated by Colonel W. Miles in 1864. The full title of the Persian original is نشان حیدری و خروج نزول دولت تیپو سلطان. Regarding Tipū's innovations it is stated on page 83 of that Translation :

'The names also of a number of forts were changed in the same manner;—as for instance;—Chitul Droog was called Furrokh Tab Hissar; Gootti, Fyze Hissar; . . . Koorg, Zufurābād; Kalikote, Islamābād; Dindigul, Khalikābād; . . . Mysore, Nuzzurbar;—and in this manner in all matters new terms, or new inventions, were introduced.'

Against assigning the Khāliqābād coins to Chandagāl we note—

- (a) its comparative insignificance—Chandagāl would seem to have been a village rather than a town;
- (b) its close proximity to the capital Seringapatam, a city containing the mint that was by far the most active of all during Tipū's reign, while yet another mint, that of Nazarbār (Mysor), was distant only some nine miles;
- (c) the absence, so far as I can learn, of any evidence corroborating Lieut. Hawkes's attribution.

On the other hand, in favour of identifying the mint-town Khāliqābād with Dindigul we would emphasize—

- (a) the strategic importance of this town, dominating, as it did, the passes that led into Madura from the Coimbator country;
- (b) the coarse lettering of the Khāliqābād coins, just such as might be expected at a mint situated on the remotest southern confines of the Mysor kingdom;
- (c) the agreement of the dates on these coins with the short period during which Dindigul was occupied by Tipū's forces;
- (d) the fact that the 'find spots' are, for the most part, in the Dindigul district;
- (e) Kirmānī's explicit statement that Dindigul was one of a number of forts whose names were changed by Tipū, and that the new name given it was Khāliqābād.

In view of these considerations one may with complete confidence accept Dr. Henderson's identification of Khāliqābād with Dindigul.

#### 4. خورشید سواد *Khwurshed-sawād*, the 'sun-blackened' place : Pl. I. 4.

Both Moor and Marsden regard this name as an appellation given by Tipū to the town Dhārwār. As to the meaning of the term, Moor quaintly says, 'خورشید', "the sun", prefixed to سواد, which sign signifies blackness, darkness, riches, population, &c., may be supposed to have a variety of meanings: *sawād* means also the circumference; and possibly the inscription may be translated "Stricken on the sun's circumference", alluding to the circular figure of the die. We are not clear whether سواد does not also signify light or splendour; therefore we may give the word divers meanings; but should not, perhaps, among them, hit upon that which was intended.'<sup>1</sup>

<sup>1</sup> E. Moor, *A Narrative of the Operations of Captain Little's Detachment*, p. 478.

## 5. دھاروار Dharwār: Pl. I. 5.

This fort, said to have been founded in 1403 by an officer named Dhār Rao, was in 1778 taken from the Marāthās by Haidar 'Alī, and was in 1791 retaken by the British. The Dhārwār (gold) coins seem to have been struck only in the year 1216 of the Maulūdī era, and the Khwurshed-sawād coins, in gold and in silver, only in the two following years.

## 6. سلام اباد Salāmābād, 'the city of peace': Pl. I. 6.

This is the town Satyamaṅgalam, situated on the bank of the Bharāni River in the Coimbatore District. Here in 1790 Tipū fought within twenty-four hours two engagements with the British troops under Colonel Floyd.

Thurston reads the name as Islāmābād, but the coins figured both in his and in Tufnell's Catalogues show only three *alifs*, not four. Also in Captain Macleod's *Jam'bandī Abstract* the new name of Satyamaṅgalam is entered as Salāmābād.

## 7. طفرباد Zafarābād, 'the city of victory': Pl. I. 7.

In Macleod's *Abstract* this name is assigned to the fortress of Gurramkonda, 'horse-hill', an important stronghold in the Vāyalpād *ta'**alluga* of Cuddapah (Karpā, Kṛpā). The *Imperial Gazetteer of India* states that in the seventeenth century the governor of this town was privileged to coin money. The fort came into Haidar 'Alī's possession in 1768, but three years later his general surrendered it to Trimbak Rao. Tipū, however, recaptured it in 1773. Captain Read assaulted and gained the lower fort in 1791, but the citadel held out till the peace of the following year, when the place was ceded to the Nizām. In 1800 it, with the rest of the district of Cuddapah, was transferred to British rule.

Possibly, however, the Zafarābād of Tipū's coins may be Merkāra, the chief town of Coorg. Recounting the events of 1782, Kirmānī states that Tipū Sultān entrusted the entire government of Coorg to Zein al Abidin Mehdivi, and 'gave him strict orders to displace, imprison, and punish all the rebellious and seditious people of that district; and the capital of that Souba, which was before called Murkera, was named Zuffurabad' (*Miles's Translation*, p. 30). Further on in his *History*, Kirmānī more than once refers to the fort under this name. Merkāra remained in Tipū's possession till 1790, when it again passed into the hands of the Rājā of Coorg. The only

Zafarābād coins of Mysore known to me bear date 1216 and 1218 A. Maulūdī (A.D. 1787 and 1789), and in these years both Gurramkonda and Merkāra were subject to Tipū. Hence the coins could have been struck at either of the towns. According to the *Imperial Gazetteer* (XI. 13 and XVII. 292) Merkāra's new name was Ja'farābād, and it just may be that Kirmānī, while writing his history, faultily recalled this name as Zafarābād.

8. فرخیاب حصار. *Farrukh-yāb Ḫiṣār*, 'the felicitously acquired castle':

Pl. I. 8.

The double-pice coins exhibit along with the name this epithet Dār al Sultānat. The mint-name has been commonly read as *Farrukh-bāb Ḫiṣār*, 'the castle of the fortunate gate', but the evidence supplied by the coins themselves favours on the whole the reading with *yāb*, as also does Macleod's *Abstract*, though in this item otherwise egregiously blundering. It gives 'Turrock Yeal Hissar' as Tipū's new name for 'Chittledroog'. Miles in his translation of Kirmānī transliterates the name as Furrokh Yab Hissar. Why Chitaldrūg (=Chattrikaldurga, 'umbrella-rock') was designated 'the castle felicitously acquired' finds perhaps its explanation in the intrigue that issued in the reduction of the fort. Bowring thus relates the strategy that effected its surrender:—

'Haidar returned to Mysore in 1779 to wreak his vengeance on the Pālegār of Chitaldrūg, who had failed to co-operate with him in the recent struggle. The chief made a gallant resistance, but having in his service 3,000 Musalmān soldiers, Haidar found means to corrupt them through the agency of a holy fakīr, who resided near the town. Madakeri Nāyak, finding that he was betrayed, was obliged to throw himself on the mercy of Haidar, who, after plundering the place, despatched the Pālegār and his family to languish in prison at Seringapatam.'<sup>1</sup>

9. فرخی Farrukhī, 'happiness': Pl. I. 9.

This place, now known as Ferokh, is situated on the south bank of the Beypūr river, seven miles from Calicut city. Tipū in 1788 made a determined effort to establish here a 'New Calicut' that should rival the older capital, but the attempt proved ineffectual.

<sup>1</sup> L. B. Bowring, *Haidar Ali and Tipū Sultan*, p. 74.

10. فیض حصار *Faid Hisār*, 'the citadel of grace': Pl. I. 10.

It was Tipū's name for Gooty (Gutti), a town famous for its hill-fortress in the Anantpur District. Large booty<sup>1</sup> was secured by Haidar 'Alī on his capturing the lower fort in 1775. The designation 'Citadel of Grace' points possibly to the local tradition which tells how during the siege the tanks of water on the summit of the hill were dried up by enchantment, a circumstance which was treacherously communicated to Haidar by one of the inmates of Morāri Rao's Zanāna.<sup>2</sup> In 1799 Gooty was besieged and taken by General Bowser from Tipū's Killādār.

11. کلیکوت *Kalikūt* or *Kalikūt* (*Calicut*), for *Kolikod*, 'cock-fort': Pl. I. 11.

This town owes its name to the legend that the site originally given as a grant to the Zamorin comprised as much land as a cock crowing from Talli temple could be heard over. Pillaged by Haidar in 1773, and again by Tipū in 1788, Calicut was occupied by the British in 1790. Two years later it passed by the Treaty of Seringapatam under the control of the East India Company. According to Kirmānī, Kalikūt was given the new name Islāmābād, but no coin is known bearing this name, as distinct from Salāmābād.

12. نظر بار *Nazarbār*, 'scattering favour': Pl. I. 12.

In Macleod's *Abstract* this name is assigned to Mysore. Confirmatory evidence is supplied by Stuart, who in his *Memoirs of Tipoo Sultaun* states, 'Tippoo resolved to destroy every monument of the former government, to which end he caused the ancient fort and city of Mysore to be razed, and removed the stones of the temples and palace to a neighbouring hill, where he laid the foundation of a new fort, which he named Nuzerbar'.<sup>3</sup> According to Buchanan this name was given to the fort 'from its being situated on a place commanding an extensive view'. Wilks in his *Historical Sketches of the South of India* (III. 2) adds the quaint note, 'I have been assured by two of Tipū's secretaries that he meant to intimate

<sup>1</sup> Can this 'large booty' have been the origin of the name Faid Hisār, Marsden's 'castellum abundantiae'?

<sup>2</sup> For this tradition see *A Gazetteer of Southern India*, published in 1855, by Pharoah & Co., of Madras.

<sup>3</sup> Charles Stuart's *Catalogue and Memoirs of Tipoo Sultaun*, an Addendum to *The History of Hyder Shah*, by M. M. D. L. T., Edition of 1855, p. 271.

by this name, "the place visited by the eye of the Almighty", an evidence, as I apprehend, of his imperfect knowledge of the language in which he wrote'.

13. *نگار*, 'the city': Pl. I. 13.

Fifty-five miles west of Shimoga, this place was in the seventeenth century the capital of the Keladi kings, and the name it then bore was Bidarūru or Bidanūr (Bednūr), 'bamboo town'. By reason of its rapid growth it early gained the name of Nagar, 'the city', and Haidar, after his conquest of the place in 1763, designing to make it his capital, called it after himself Haidarnagar. The fort and town surrendered in 1783 to the British under General Matthews, but soon thereafter this unfortunate officer with his entire force capitulated to Tipū Sultān. Here Haidar established a mint, which in its activity was second only to that at Pattan (Seringapatam). Along with Pattan and Farrukh-yāb Hisār, Nagar too bore the epithet of Dār al Saltānat.<sup>1</sup>

14 (?). There is yet one other mint, though a very doubtful one, which Moor read as Be-nazīr, 'the Incomparable'. On the coin figured on Plate II in Appendix V of Moor's *Narrative* the name is written thus:—*نظیر بے*.

In describing this coin Moor states that he learned on the spot that this name had been given to Hooly Honore, 'but', he adds, 'why Tippoo should call Hooly Honore "Incomparable" (بی نظیر) is to us incomprehensible'. This place is close to the village of Kūdali, which is held sacred since situated at the Confluence (Kūdal) of the rivers Tuga and Bhadra, where these unite to form the Tungabhadra.

According to the published Catalogue the Bangalore Museum contains 184 of Tipū's coins (A 42; AR 25; AE 117), and the Madras Museum 105 (A 21; AR 13; AE 71), the total in the two Museums thus amounting to 289 (A 63; AR 38; AE 188). The following Table shows how many of these coins (in each metal) come from each of the fourteen mints, and thus, indirectly at least, serves to indicate their relative rarity:—

<sup>1</sup> A single specimen—a half-anna silver piece—is known on which the epithet Dār al Saltānat is present, but unattached to the name of any mint-town, Fig. 24. In all probability this coin was struck at Pattan or Nagar or Farrukh-yāb Hisār (Chitaldrūg).

No.	Mint-town		Metal			Total Number of Coins
	Name given by Tipú	Name now in vogue	A	R	E	
1	Pattan <sup>1</sup>	Seringapatam . . .	26	37	91	154
2	Nagar <sup>1</sup>	Bednür . . .	18	—	25	43
3	. . . . .	Bangalür . . .	—	—	17	17
4	Farrukhī	Ferokh . . .	5	—	10	15
5	Faid Ḥisār	Gooty . . .	—	—	15	15
6	. . . . .	Kaliküt . . .	7	—	6	13
7	Farrukh-yāb Ḥisār <sup>1</sup>	Chitaldrūg . . .	—	—	13	13
8	Khwurshed-sawād	Dhārwār . . .	3	1	1	5
9	Khaliqābād	Dindigul . . .	1	—	2	3
10	Nazarbār	Mysor . . .	—	—	3	3
11	Salāmābād	Satyamangalam . .	—	—	3	3
12	. . . . .	Dhārwār . . .	2	—	—	2
13	Zafarābād	Gurramkonda . .	—	—	1	1
14	Be Nazir (?)	Hooly Honore . .	—	—	1	1
No name of Mint-town . . . .				1	—	1
Total				63	38	188
						289

Thus, so far as one can judge from the cabinets at Bangalore and Madras, Tipú's coins were struck in gold at seven mints, at Pattan, Nagar, Kaliküt, Farrukhī, Dhārwār, Khwurshed-sawād, and Khaliqābād, but in silver at only two, Pattan and Khwurshed-sawād.

## II. THE NAMES OF TÍPÚ'S COINS.

In addition to the gold pagoda and fanam and the copper coins of the earlier Mysor currency, Tipú caused to be struck coins of various denominations in all three metals, gold and silver and copper. He gave to each a special name of his own devising, which name is often present on the coin itself. In the *Mysor Gazetteer* Lewis Rice has given a list of the names applied to Tipú's Gold and Silver Coins, but many of these are merely the designations by which the different types were known locally or by the sarrāfs. Such, for example, are the gold Sultānī hun, the aval and duyam Sultānī hana, the Nayar and Dhoti and Sayad Sale, and in silver the Nokāra or double rupee and the Sultānī Rupāyi. These bazar-names need not engage our attention, but obviously it is desirable that one be familiar with all the names that are present in any of the coin-legends. Of the names of this class we now record a complete list.

<sup>1</sup> This town also bore the honorific epithet Dār al-Saltanat.

## A. Gold Coins.

1. The Muhr or Ahmadi, احمدی : Pl. I. 14.

Ahmad, meaning 'more (or most) praised', is just a variant form of the name Muhammad.

2. The Half-muhr or Ṣadiqī, صدیقی : Pl. I. 15.

Ṣadiq, 'just', 'true', is suggestive of the special 'virtue' accredited to Abū Bakr, the first of the four Khalifas. Compare the marginal legend on some of Shir Shāh's coins, ابابکر الصدیق (Thomas, *Chronicles of the Pathan Kings of Delhi*, p. 396).

3. The Quarter-muhr or Fārūqī, فاروقی : Pl. I. 16.

This denomination corresponds to the better known 'pagoda', equal to Rs.  $3\frac{1}{2}$  approximately.

فَارِق 'timid' is the title associated very especially with 'Omar, the second Khalifa, عمر الفاروق.

4. The lowest denomination of Tipū's gold coins is the Fanam, or one-tenth of a pagoda, and thus about one-fortieth of a muhr. To this small coin Tipū gave the name of Rahuti, but neither that term nor Fanam is present in the coin-legends : Pl. I. 17.

The term Fanam, فنم, or according to its Dakhini form Falam, فلم, is supposed to be derived from the Sanskrit (or possibly Dravidian) *pana*, پنا, a piece of copper equal in weight to that of the mañjādi seed. See Elliot, *Coins of Southern India*, pp. 47-9.

## B. Silver Coins.

1. The Double-rupee or Haidari, حیدری : Pl. I. 18.

This large coin may have been thus named by Tipū in honour of his father. More probably, however, the origin of the term may be found in the fact that Haidar, 'a lion', was the epithet of 'Ali, alike the fourth Khalifa and the *first Imām*.

2. The Rupee or Imāmī, امامی : Pl. I. 19.

The word Imām means 'exemplar', 'leader', and the Imāms of the Shi'a sect are 'Ali and eleven of his descendants.

## 3. The Half-rupee or 'Ābidī : عابدي : Pl. I. 20.

This coin derives its name from the *fourth* of the twelve Imāms, 'Ali Zain al 'Ābidīn, علی زین العابدین, 'Ali the Ornament of the Servants (of Allah).

## 4. The Quarter-rupee or Bāqīrī : باقري : Pl. I. 21.

The *fifth* Imām was Muhammad al Bāqir, محمد الباقر, Muhammad the Great, whence the name assigned to this coin.

## 5. The Two-anna piece or Ja'farī : جعفري : Pl. I. 22.

This coin's name was taken from that of the *sixth* Imām Ja'far al Ṣadīq, جعفر الصادق, Ja'far the Just.

## 6. The One-anna piece or Kāzīmī : كاظمي : Pl. II. 15.

Mūsā al Kāzīm, موسی الكاظم, Mūsā the Silent, was the *seventh* Imām, and it is his title that attaches to this coin.

## 7. The Half-anna piece or Khidrī : خضرى : Pl. II. 16.

While, as we have just seen, all the other denominations of Tipū's silver coins take their names from the Imāms, this tiny silverling has received its special designation from Al Khidr, الخضر, 'the green one', a mysterious personage of Muslim hagiology, who, having discovered and drunk of the fountain of life, is said to be still alive in the flesh.

## C. Copper Coins.

## 1. The Double-pice (=40 cash).

(a) Prior to the year 1222 of the Maulūdī era (A.D. 1793-1794) Tipū's double-pice was known as an 'Othmānī, عثمانى, which name at once relates it to 'Othmān, the third *Khalifa* : Pl. II. 1. Compare the gold coins Ṣadiqī and Fārūqī, A 2 and A 3.

(b) In the Maulūdī year 1222 the name of this double-pice was changed from 'Othmānī to Mushtari, مشتري, from al Mushtari, 'the planet Jupiter' : Pl. II. 2.

## 2. The Pice piece or Zōhra, زهرة (=20 cash).

This coin has thus a name identical with that of the planet Venus.

On the pice from the Pattan mint the term Zōhra is spelled as above, زهرة, Pl. II. 3; but on those from the Nagar mint as زهرا, Zōhrā : Pl. II. 4.

3. The Half-pice or Bahrām, بارم (=10 cash): Pl. II. 5.

This is also the name of the planet Mars.

4. The Quarter-pice or Akhtar, اختار (=5 cash): Pl. II. 6.

The same word Akhtar is the Persian for 'a star'.

5. The Eighth of a pice or Quṭb, قطب (= $2\frac{1}{2}$  cash): Pl. II. 7.

The 'pole star' is also called Quṭb.

The largest and the smallest coins of this series (the 'Othmānī and the Quṭb) seem to have been first struck in the Maulūdī year 1218, or A.D. 1789–1790.

The Double-pice weighs about 340 grains, and the lower denominations in copper are, as to weight, its aliquot parts ( $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ , or  $\frac{1}{16}$ ).

From the above list it is evident that in choosing names for his gold coins Tipū laid under contribution the names of the Khalifas, for his silver coins the names of the Imāms, while for his copper coins he adopted the names of certain of the heavenly bodies.

### III. THE DATE-INDICATIONS ON TIPU'S COINS.

In order to understand the strange devices adopted by Tipū for the dating of his coins one should have fresh in memory the two systems of numeration known as the Abjad and the Abtath. Of these accordingly we shall first give a brief description.

The nine units, the nine tens, and the first four hundreds make in all twenty-two different numbers. The letters of the Hebrew alphabet are also in all just twenty-two. Now according to the 'Abjad' system the above twenty-two numbers are assigned consecutively to the twenty-two Arabic letters that correspond to those of the Hebrew alphabet. Arabic, however, contains six letters that are wanting in Hebrew, namely (in their alphabetic order) ث th, خ kh, ذ dh, ظ dh, ئ z, and ئ gh, and to these, in the Abjad system, are assigned consecutively the last five hundreds (500–900), and, last of all, the number one-thousand.

In the Abtath system, on the other hand, the same twenty-eight numbers (nine units, nine tens, nine hundreds, and one-thousand) are assigned consecutively to the twenty-eight letters of the Arabic alphabet arranged alphabetically.

The following table shows the value of each Arabic letter in these two systems:—

Abjad	Numerical Value	Abtath	Abjad	Numerical Value	Abtath
' ا	1	ا '	s س	60	ض d
b ب	2	ب b	ع '	70	ط t
(Heb. g) j ج	3	ت t	(Heb. p) f ف	80	ظ z
d د	4	ث th	ص s	90	ع '
h ه	5	ج j	ق q	100	غ gh
w و	6	ح h	ر r	200	ف f
z ز	7	خ kh	ش sh	300	ق q
h ح	8	د d	ت t	400	ك k
t ط	9	ذ dh	ث th	500	ل l
y ي	10	ر r	خ kh	600	م m
k ك	20	ز z	ذ dh	700	ن n
l ل	30	س s	ض d	800	و w
m م	40	ش sh	ظ z	900	ه h
n ن	50	ص s	غ gh	1000	ي y

The names given to these two systems, Abjad and Abtath, are derived from the first four letters in each series: thus ابجد, Abjad, is composed of ا, ب, ج, and د, and ابنت, Abtath, of ا, ب, ت, ث. The Abjad system sometimes receives the longer name of ابجد هوز خطی, abjad hawwaz hutti, built up, it will be seen, of the first ten letters of the Hebrew alphabet.

The Jovian Cycle, or Bárhaspatyam Mānam, so called because corresponding roughly to the period of five revolutions of the planet Jupiter, consists of sixty solar years, to each of which has been assigned a separate name. According to the Telinga reckoning, that obtains in South India, the not inconsiderable difference between one twelfth part of a single revolution of Jupiter and one year is disregarded, so

that the Jovian and the solar years are held to be exactly the same, and thus the sixty names of the Jovian years become simply the appellations of as many solar years.

Now Tipū Sultān succeeded Haidar, his father, as ruler of Mysor on December 7, 1782, hence his 1st Regnal year corresponded, in the main, with the year whose vernal equinox fell in A. D. 1783, or with the year 4884 of the Kali Yuga. But by the Telinga reckoning the 1st Jovian Cycle began twelve years before the Kali Yuga, so that by A.D. 1784 in all 4896 Cyclic years had expired. But  $4896 = (81 \times 60) + 36$ , and accordingly in Tipū's 1st Regnal year the 37th year was running of the 82nd Jovian Cycle. This 37th year already bore the Sanskrit name of Śubha-kṛt, but Tipū preferred to invent new names for the sixty Cyclic years, names which, in accordance with the Abjad system, would serve to indicate the number of each year in its Cycle. Thus this 37th year he called كَزَكَتِي 'zakī', 'pure', inasmuch as in the Abjad scheme  $\text{ج} = 7$ ,  $\text{و} = 20$ , and  $\text{س} = 10$ , whence  $\text{ك} = 7 + 20 + 10 = 37$ .

Similarly the 2nd Regnal, or 38th Cyclic, year was named جَلِيلَازَلِ 'beginningless eternity', since  $\text{ج} = 1$ ,  $\text{ل} = 7$ , and  $\text{إ} = 30$ .

So, too, the 3rd Regnal, or 39th Cyclic, year was given the name جَلَالُ 'splendour' (ج = 3, ل = 30, and أ = 6); and the 4th Regnal, or 40th Cyclic, year the name دَلْوَ 'the sign Aquarius' (د = 4, ل = 30, and و = 6).

Thus for the first four years of Tipū's reign we have the following correspondences:—

Death of Haidar 'Ali: Dec. 7, 1782 = 1 Muḥarram, A. H. 1197, or the New Year's Day of 1197.

R. Y. 1 =	A. D. 1782-1783 =	A. H. 1197-1198 =	Cyclic year 37 or كَزَكَتِي .
" 2 =	" 1783-1784 =	" 1198-1199 =	" 38 or جَلِيلَ.
" 3 =	" 1784-1785 =	" 1199-1200 =	" 39 or جَلَالُ.
" 4 =	" 1785-1786 =	" 1200-1201 =	" 40 or دَلْوَ.

See Pl. II. 10.

In his 5th Regnal year Tipū introduced another change in the nomenclature of the Cyclic years. He now assigned them names that, in accordance not with the Abjad but with the Abtath system of reckoning, indicated their position in the Sixty-year Cycle. Thus the 5th Regnal year, being the 41st of its Cycle, was called شَاهِ 'shāh' (= shāh) 'a king', since in the Abtath scheme ش + 1 equals 40 + 1. In conformity with this new conceit the last thirteen years of Tipū's reign were given the following names:—

شا <i>shā</i> , 'a king' = $40 + 1 = 41$ (of Cycle);
سارا <i>sārā</i> , 'fragrant' = $30 + 1 + 10 + 1 = 42$ ;
سراب <i>sarāb</i> , 'a mirage' = $30 + 10 + 1 + 2 = 43$ ;
شتا <i>shītā</i> , 'winter' = $40 + 3 + 1 = 44$ ;
زبرجد <i>zabarjad</i> , 'a topaz' = $20 + 2 + 10 + 5 + 8 = 45$ ;
سحر <i>sahar</i> , 'dawn' = $30 + 6 + 10 = 46$ ;
ساحر <i>sāhar</i> , 'a magician' = $30 + 1 + 6 + 10 = 47$ ;
راسخ <i>rāsikh</i> , 'firm' = $10 + 1 + 30 + 7 = 48$ ;
شاد <i>shād</i> , 'joyful' = $40 + 1 + 8 = 49$ ;
حراست <i>hirāsat</i> , 'a guard' = $6 + 10 + 1 + 30 + 3 = 50$ ;
ساز <i>sāz</i> , 'concord' = $30 + 1 + 20 = 51$ ;
شاداب <i>shādāb</i> , 'moist' = $40 + 1 + 8 + 1 + 2 = 52$ ;
بارش <i>bārīsh</i> , 'rain' = $2 + 1 + 10 + 40 = 53$ .

The same 5th Regnal year that witnessed the supersession of the Abjad by the Abtath scheme of reckoning in connexion with the nomenclature of the years also ushered in a change in their actual numbering. The coins of the first four years of the reign had been dated according to the Hijrī era, but now in its place an era of Tipū's invention, known as the Maulūdi, was adopted.<sup>1</sup> It was not, however, till some seven years later, or till the 12th Regnal year, that the term مولودي *Maulūdi* itself was admitted on these coins. This new era Tipū dated from the year not of Muhammad's Flight but of his Birth,<sup>2</sup> which was held to have taken place in A.D. 571.<sup>3</sup> As the years of this era are solar, the conversion from the Christian to the Maulūdi era is effected simply by subtracting 571. Thus the 5th Regnal year of Tipū, being A.D. 1786–1787, is A. Maulūdi 1215–1216. Accordingly we now arrive at the following synchronisms for the years of Tipū's reign after the first four:—

<sup>1</sup> On some coins, but they are very few, of Tipū's 5th Regnal year the Hijrī reckoning was still continued, and thus on these coins the year as entered is 1201, and not the Maulūdi 1215.

<sup>2</sup> In Arabic ملود = to give birth to, of which the nomen patientis is مولود. Hence the era dating from Muhammad's birth bears the name of مولودي *Maulūdi*.

<sup>3</sup> 'There are various opinions as to the exact date (of Muhammad's birth). M. Caussin de Perceval says it was August 20, 570. M. de Sacy fixes it at April 20, 571; but Perceval's date seems to be fairly correct.' E. Sell, *Life of Muhammad*, p. 7, note 1.

Regnal Year	Anno Domini	Anno Maulūdī	Cyclic Year
5	1786-1787	1215-1216	ش 41
6	1787-1788	1216-1217	سرا 42
7	1788-1789	1217-1218	سراب 43
8	1789-1790	1218-1219	شتا 44
9	1790-1791	1219-1220	زيرجد 45
10	1791-1792	1220-1221	سعد 46
11	1792-1793	1221-1222	ساحر 47
12	1793-1794	1222-1223	راسخ 48
13	1794-1795	1223-1224	شاد 49
14	1795-1796	1224-1225	حرست 50
15	1796-1797	1225-1226	ساز 51
16	1797-1798	1226-1227	شاداب 52
17	1798-1799	1227-1228	بارش 53

Tipū died on May 4, 1799, or 28th *Dhu-l-qā'da*, A.H. 1213.

The figures indicating a Hijrī year are on Tipū's coins written in the usual way from left to right, thus ١١٩ = 1198 (Pl. II. 14). On some coins of the 5th Regnal year, that is to say of A. Maulūdī 1215, and on a very few of the following year, A.M. 1216, the same order of the digits is maintained, thus ١٢١٥ and ١٢١٦. But in the course of the year 1215 this order was reversed, and from that time onwards till the end of Tipū's reign the digits of any numerals entered on his coins read from right to left. Thus the Maulūdī years 1215, 1216 are written ١٢١٥ (Pl. I. 10), ١٢١٦, and the 10th Regnal year is written not ١٠ but ٠١. It may here be noted that coins of the Maulūdī years ١٢١٣ and ١٢١٤ are common, but during the five years from ١٢١٣ till ١٢١٧ the copper coins were issued only sparingly, and for the most part from the Pattan mint.

Yet one more innovation remains to be recorded. As though making a fresh start, Tipū in the fourteenth year of his reign,

A. Maulūdī 1224–1225, caused the first letter of the Arabic alphabet, *alif*, to be impressed on his copper coins. In the following year the impressed letter was the second, or *bā*, the next following year it was the third, or *tā*, and in the last year of his reign it was the fourth or *thā*. Hence we have the following correspondences for Tipū's last four Regnal years:—

R. Y. 14 = A. Maulūdī 1224–1225 = Letter Year ١ : Pl. II. 6.

„ 15 = „ 1225–1226 = „ ٢ : Pl. II. 4.

„ 16 = „ 1226–1227 = „ ٣ : Pl. II. 5.

„ 17 = „ 1227–1228 = „ ٤ .

Both Mr. Thanawala and Mr. Kotwal have several specimens, all of the Faid Ḥiṣār mint, on which, though the letter is ٢, the Maulūdī year is entered as 1224.

For the twelve months of the year Tipū invented two sets of new names. The first ten months had names assigned them of which the initial letters were in one set the first ten letters of the *Abjad*, and in the other set the first ten of the *Abtath*, series. Of the names of the eleventh and twelfth months in the *Abjad* group of month-names, the first two letters represented 11 and 12, with the unit letter (either ١ or ٢) to the right of the ten (ي): thus 11= اي and 12= يي. But this order of the two initial letters is reversed in the names of the eleventh and twelfth months devised for the *Abtath* group, so that now 11= ي and 12= ي. This reversed order of the letters thus answers to the reversed order of the digits which, as we have already seen, is characteristic of the numerals recorded on Tipū's coins in and after his 5th Regnal year. The following are the two sets of names assigned to the twelve months.

In the *Abjad* system:—

1 = ١ and احمدی <i>Ahmadi</i> ,	stands for the 1st month.
2 = ٢ and بهاری <i>Bahārī</i> ,	„ „ 2nd „
3 = ٣ and جعفری <i>Jafarī</i> ,	„ „ 3rd „
4 = ٤ and دارائی <i>Dārā'i</i> ,	„ „ 4th „
5 = ٥ and هاشمی <i>Hashimī</i> ,	„ „ 5th „
6 = ٦ and واسعی <i>Wāse'i</i> ,	„ „ 6th „
7 = ٧ and زبارjadi <i>Zabarjadi</i> ,	„ „ 7th „
8 = ٨ and حیدری <i>Haidarī</i>	„ „ 8th „
9 = ٩ and طلوعی <i>Tūlū'i</i> ,	„ „ 9th „
10 = ١٠ and یوسفی <i>Yūsafī</i> .	„ „ 10th „
11 = ١٠ + ١ = ١١ and ایزدی <i>Ezidi</i> ,	„ „ 11th „
12 = ١٠ + ٢ = ١٢ and بیاضی <i>Bayāḍī</i> ,	„ „ 12th „

In the Abtath system:—

1 = ١ and احمدی <i>Ahmadi</i> ,	stands for the 1st month.
2 = ب and بھاری <i>Bahārī</i> ,	" " 2nd "
3 = ت and تھری <i>Taqī</i> ,	" " 3rd "
4 = ث and ٹھرمی <i>Thamari</i> ,	" " 4th "
5 = ج and جھفری <i>Jafarī</i> ,	" " 5th "
6 = ح and ھیدری <i>Haidarī</i> ,	" " 6th "
7 = خ and خسروی <i>Khusravī</i> ,	" " 7th "
8 = د and دینی <i>Dīnī</i> ,	" " 8th "
9 = ذ and ڈاکری <i>Dhākirī</i> ,	" " 9th "
10 = ر and رحمانی <i>Rahmānī</i> ,	" " 10th "
11 = ۱ + ۱۰ = را and رازی <i>Rāzī</i> ,	" " 11th "
12 = ۲ + ۱۰ = رب and رباني <i>Rabānī</i> ,	" " 12th "

Some coins, Pl. I. 14, all of them struck after Tipū's adoption of the Abtath system, bear on the reverse the words—

تاریخ جلوس سال سعیوم بھاری

which, literally rendered, read—

Date of enthronement: the year *Sakh*, 3rd of *Bahārī*.

Now *Bahārī* is the name of the second month of the year, and سعیوم in the Abtath reckoning<sup>1</sup> stands for 37. Hence, it would seem, these coins tell us that Tipū ascended the throne on the 3rd day of the 2nd month of the 37th Cyclic year. According to Marsden, each Cyclic year began 'about the vernal equinox', and thus 3 : ii : 37 would be just 33 days later than 'about' March 20, 1783. Marsden himself held that this date of accession corresponded to May 4, 1783, 'at which period Tippu was flushed with the victory recently obtained over a British army on the Malabar coast'. It is noteworthy that on this very day, May 4, sixteen years later (1799) Tipū lost his life, attempting to withstand the British assault on Seringapatam.

#### IV. THE LEGENDS ON TÍPÚ'S COINS.

In treating of the legends we shall describe first those on Tipū's gold coins, his earlier pagoda and fanam, his later muhr and half-muhr (A, B, C, D), and next those on his silver coins, the double-rupee, the rupee, and the five smaller denominations (E, F, G, H, K, L, M). On the copper coins the legends, it will be seen, consist of little more than the date, the mint-name, and, in the later issues, the distinctive name of the coin itself.

<sup>1</sup> According to the Abtath scheme, سعیوم = 30 and سعیوم = 7, hence سعیوم, 'beads of glass' = 30 + 7 = 37.

A. The Pagoda or Fáruqí: weight 51·5 grains approximately.

*TYPE 1.* Years: A. Hijrī ١١٩٧-١٢٠٠: Pl. II. 14.

Mint: Nagar.

Metal: Gold.

*Obverse*

On a granulated field in a lined circle and ring of dots

ح نگر

*Reverse*

هون

السلطان

١١٩٨ هجر

العادل سن

*Obv.* ح (Haidar's initial); نگر (mint); نکر (year).

*Rev.* هو السلطان العادل هجري سنة ١١٩٨

He is the Sultán, the Just, Hijrī year 1198.

*Note.* The obverse of the pagodas of Tipú's 1st Regnal year, A.H. 1197, seems to have borne no mint-name.

*TYPE 2.* Years: A. Maulūdī ١٢١٥ and ١٢٢١, also (Dhārwār) ١٢٢١: Pl. I. 5.

Mints: Pattan, Nagar, Dhārwār.

Metal: Gold.

*Obverse*

As on Type 1, but year ٦.

ج

*Reverse*

هو محمد

السلطان

العادل

دل سن

*Rev.* محمد هو السلطان العادل سن ١٢٢١

Muhammad! He is the Sultán, the Just; Year 1215.

Inasmuch as the date here entered, 1215, is that of the Maulūdī era, the term Hijrī, present on Type 1, necessarily disappears. But, as though indicative of the Sultán's continued loyalty to the prophet, the name Muhammad is now inserted, and is assigned a dominant place on the top line. Regarding this newly-introduced word محمد, Marsden writes, 'It seems intended to stop the murmurings of those to whom the exclusion of the Hijrah could not fail to give occasion of scandal, and who might have begun to suspect their sovereign of heterodoxy. In fact there is little reason to doubt that had he reigned longer, and enjoyed the leisure of peace, he would have attempted to establish a new religion and to assume a character beyond that of a temporal prince.'

It is interesting to compare with this innovation on Tipú's part Akbar's action both in superseding on his coinage the Hijrī by the Ilahī era and in promulgating the Ilahī Dín.

*Note 1.* On the Pattan pagodas of this type the obverse reads پتراج, the *nūn* of Pattan coalescing with the loop of the *he*.

*Note 2.* On Dhārwār pagodas the mint-name, دهاروار, is written not to the left of ح but below it: Pl. I. 5.

**TYPE 3.** Years: A. Maulūdī ۱۲۱-۱۲۲: Pl. I. 16.

Mints: Pattan, Nagar, Khwurshed-sawād.

Metal: Gold.

*Obverse*

Within a lined circle and ring of dots

فَارُوقٌ  
نَكْرٌ سَنَةٌ

*Obv.* فَارُوقٌ (mint); نَكْرٌ (Haidar's initial); سَنَةٌ (Regnal year).

*Rev.* محمد هو السلطان العادل سنة ۱۲۱

*Reverse*

هو محمد  
السلطان  
حید

الو العادل سنة ۱۲۱

Muhammad! He is the Sultān, the Unique, the Just; Year 1216.

This Reverse legend thus differs from that of Type 2 merely by the one word now added الْوَحِيد, the Unique.

*Note 1.* On the Pattan Fārūqīs the *nūn* of Pattan on the Obverse coalesces with the loop of the *he*.

*Note 2.* The Khwurshed-sawād Fārūqīs exhibit a somewhat modified arrangement of the obverse legend. Thus:—

فاروق  
شید  
خور سواد  
سنے

Here the ح, representing Haidar, has been transferred to the top line and its loop made to coalesce with the *ye* of Fārūqī.

B. The Fanam: weight 5.2 grains approximately.

**TYPE 4.** Years: A. Hijrī ۱۱۹۸-۱۲۰۰: Pl. I. 17.

„ A. Maulūdī ۱۲۱۵ (or ۱۲۱) - ۱۲۲۱.

Mints: Pattan, Nagar, Kalikūt, Farrukhī, Khāliqābād.

Metal: Gold.

*Obverse*

Within a lined circle and ring of dots

ح

*Reverse*

۱۱۹۸ or ۱۲۱۵  
سَنَةٌ بَضْعٌ  
ضَرَبَنَ ضَرَبَنَ

*Ov.* ح (Haidar's initial).

*Rev.* ضرب پتن سنه ۱۱۹۸ or ۱۱۹۸ ضرب پتن

Note 1. On Farrukhi Fanams neither ضرب nor سنه is present. Thus the entire Reverse legend reads simply ۱۱۹۸ فرخی.

Note 2. ضرب is absent from the Kalikut and سنه from the Khaliqabād Fanams. Thus the Reverse legends read

	۱۱۹۸
	سنه
ت	(Kalikut Fanam);
کلیکو	
and	خالق اباد (Khaliqabād Fanam).
	۱۱۹۸
	ضرب

C. The Muhr or Ahmadi: weight 211 grains approximately.

*TYPE 5. Years: A. Maulūdī ۸۱۲۱, ۹۱۲۱: Pl. I. 14.*

Mint: Pattan.

Metal: Gold.

<i>Obverse</i>	<i>Reverse</i>
محمد	هو الو
احمد	السلطان
دین در جهان	حیدر
اسست	تاریخ سال سخ
ح ضرب	العادل جلوس س
روشن زفتح حیدر احمد	<u>سیوم بهاری سنه جلو</u>
۸۱۲۱	
پتن سال شتا سنه	

*Ov.* محمد دین احمد در جهان روشن است زفتح حیدر ح  
احمدي ضرب پتن سال شتا سنه ۸۱۲۱

*Rev.* هو السلطان الوحيد العادل  
تاریخ جلوس سال سخ سیوم بهاری سنه جلوس

*Ov.* Muhammad! The religion of Ahmad<sup>1</sup> is illumined in the world by the victory of Haidar: ح.

An Ahmadi struck at Pattan: the (cyclic) year Shitā (44), the (Maulūdī) year 1218.

*Rev.* He is the Sultan, the Unique, the Just.

Date of accession: the (cyclic) year Sakh (37), the 3rd of Bahārī; Regnal year 8.

<sup>1</sup> 'The religion of Ahmad' may mean 'the religion of Muhammad', or 'the religion most praiseworthy'. Here, of course, the phrase stands for 'Islam'.

*Note.* The Mauludi year 1219 corresponds to the Cyclic year زیست (45), and accordingly on the Alimadis issued in this year the term زیست is substituted for شتا (44).

D. The Half-muhr or Ṣadīqī: weight 106 grains approximately.

*TYPE 6.* Year: A. Maulūdī ۱۴۲۱, ۱۴۲۲ (Pl. I. 15); ۱۴۲۳.

Mint: Pattan, Nagar. Metal: Gold.

*Obv.* As on Type 5 but with slight variation in the arrangement of the words of the legend. Also for احمدی صدیقی (44) read شتا (44), سراب (43), and for  $\text{ا} \text{م} \text{د} \text{ی}$  read  $\text{س} \text{ر} \text{اب}$ .

*Rev.* As on Type 5, but Regnal year v. On Tipū's muhrs and half-muhrs that have hitherto been catalogued occur in all four Abtath names of Cyclic years, زیرجد (37), سراب (43), شتا (44), and سخ (45).

E. The Double-rupee or Haidari: weight 350 grains approximately.

**TYPE 7.** Years: A. Hijrī 1198, 1199, 1200, 1201; Pl. II. 10.

Mints: Pattan, Kaliküt (Pl. II. 11), Nagar. Metal: Silver

Obverse	Reverse
احمد	هو
دین در جهان	السلطان
اسست	حیدر
ح ضرب نگر	الو العادل سیوم بهار
روشن رفتح حیدر	سال دلو سنه جلوس
یعنی	۱۴۰۰
سال دلو سنه هجر	

دین احمد در جهان روش است رفتح حیدر حضرت پتن سال دلو سنہ ۱۴۰۰ ھجری

*Rev.* هو السلطان الوحيد العادل  
سيوم بهاري سال دلو سنہ ۴ جلوس

*Obv.* The religion of Ahmad is illumined in the world by the victory of  
Haidar: 

Struck at Nagar: the (Cyclic) year Dalv (40), the Hijrī year 1200.

*Rev.* He is the Sultān, the Unique, the Just:

the 3rd of Bahārī, the (Cyclic) year Dalv (40), the Regnal year 4.

*Note.* Instead of the  $\text{ل}.$  (40) in this issue of 4-1200, the Double-rupee of 2-1198 has  $\text{ل}.$  (38), that of 3-1199 has  $\text{ل}.$  (39), and that of 5-1215  $\text{ل}.$  Sha.

*TYPE 8.* Years: A. Maulūdī ۱۲۱, ۷۱۲, ۸۱۳, ۹۱۴, ۰۲۱: Pl. I. 18.

Mint: Pattan.

Metal: Silver.

*Obverse*

محمد

احمد

دین در جهان

اسست

ح فرب

روشن فتح حیدر حیدر

*Reverse*

هو الا

السلطان

حیدر

تاریخ سال سع

العادل جلوس س

سیوم بهاری سنہ ۶ جلو

۱۲۱

پتن سال سارا سنہ

*Obv.*

محمد دین احمد در جهان روشن است زفتح حیدر ح

حیدری فرب پتن سال زبرجد سنہ ۱۲۱

هو السلطان الوحد العادل

تاریخ جلوس سال سع سیوم بهاری سنہ ۶ جلوسی

*Obv.* Muhammed! The religion of Ahmad is illumined in the world by the victory of Haidar: ح.

A Haidari struck at Pattan: the (Cyclic) year Sārā (45), the (Maulūdī) year 1216.

*Rev.* He is the Sultān, the Unique, the Just.

Date of accession: the (Cyclic) year Sakha, the 3rd of Bahārī, Regnal year 6.

Note. Instead of the سلیمانی (42) in this issue of 6-1216, the Double-rupee of that of 7-1217 has سراب (43), that of 8-1218 has شتا (44), and that of 9-1219, (زبرجد) (45).

F. The Rupee or Imāmī: weight 174 grains approximately.

*TYPE 9.* Year: A. Hijrī ۱۲۱: Pl. II. 12.

Mint: Pattan.

Metal: Silver.

*Obv.* Same as Type 7.

*Rev.* Same as Type 7.

*TYPE 10.* Years: A. Maulūdī ۱۲۱, ۷۱۲, ۸۱۳, ۹۱۴, ۰۲۱, ۰۲۲: Pl. I. 19; II. 13, 17.

Mints: Pattan, Khwurshed-sawād.

Metal: Silver.

*Obv.* Same as Type 8, but امام instead of حیدر.

*Rev.* Same as Type 8.

Note 1. The obverse legend of the 7-1217 Khwurshed-sawād Imāmī is arranged thus:—

محمد
احمد
دین در جهان
است
ح ضرب
درشن زفتح حیدر اصمم
شید سواد سال سراب
خور سنه ١٢١

Note 2. The Imāmīs issued in 6-1216 bear the cyclic year سارا (42) Pl. I. 19, in 7-1217 (43), Pl. II. 13, in 8-1218 (44), Pl. II. 17, in 9-1219 (45), in 10-1220 (46), and in 13-1223 (49).

G. The Half-rupee or 'Ābidī: weight 87 grains approximately.

TYPE 11. Years: A. Maulūdī ٥١٢١ (Pl. I. 20; obv. of Type 7), ٥١٢١, ٦١٢١, ٧١٢١, ٩١٢١, ١٢٢١, ٢٢٢١.

Mint: Pattan.

Metal: Silver.

Obverse	Reverse
محمد	هو الو
دین احمد در جهان	السلطان
است	حیمد
ح ضرب	تاریخ سال سعی
روشن زفتح حیدر عابد	العادل جلوس سے
٥١٢١	سیوم بهاری سنه جلو
پتن سال شتا سنه	

Obv. محمد دین احمد در جهان روشن است زفتح حیدر ح  
Rev. عابدی ضرب پتن سال شتا سنه ٥١٢١  
هو السلطان الوحيد العادل  
تاریخ جلوس سال سعی سیوم بهاری سنه جلوس

Obv. Muhammed! The religion of Ahmad is illumined in the world by the victory of Haidar: ح.

An 'Ābidī struck at Pattan: the (Cyclic) year Shā (41), the (Maulūdī) year 1215.

Rev. He is the Sultan, the Unique, the Just.

Date of accession: the (Cyclic) year Sakh (37), the 3rd of Bahārī. Regnal year 5.

Note. The 'Abidīs issued in 6-1216 bear the Cyclic year سارا (42), in 7-1217 (43), in 8-1218 (44) شتا (45), and in 12-1222 راسخ سراب (48).

On Tipū's double-rupees, rupees, and half-rupees that have hitherto been catalogued occur in all three Abjad and eight Abtath names of Cyclic years.

The Abjad three are ازل (38), جلو (39), and the Abtath eight دلو (40), and the Abtath eight دلو (40).

H. The Quarter-rupee or Bāqirī: weight 41 grains approximately.

**TYPE 12.** Years: A. Maulūdī ۱۲۲۱, ۱۲۲۲, ۱۲۲۳, ۱۲۲۴, ۱۲۲۵, ۱۲۲۶: Pl. I. 21.

Mint: Pattan.

Metal: Silver.

Obverse	Reverse
محمد	سنہ
هو السلطان	باقری
ح	ح پتن
۱۲۲۱	
الو العادل سنہ	

Obv. محمد هو السلطان الوحيد العادل سنہ ۱۲۲۱  
Rev. باقری سنہ ح پتن

Obv. Muhammed! He is the Sultan, the Unique, the Just, the (Maulūdī) year 1221.

Rev. Bāqirī: (Regnal) year 7: ح: Pattan.

*Note.* The Bāqirī issued in ۱۲۲۱ bears the Regnal year ۷, that in ۱۲۲۲ the Regnal year ۸, and that in ۱۲۲۳ the Regnal year ۹.

K. The Two-anna piece or Ja'farī: weight 19 grains approximately.

**TYPE 13.** Year: A. Maulūdī ۱۲۲۱, ۱۲۲۲, ۱۲۲۳, ۱۲۲۴: Pl. I. 22.

Mint: Pattan.

Metal: Silver.

Obverse	Reverse
۱۲۲۱	جعفر
سنہ محمد	۱۱
ب	سنہ جلوس
ضرپتن	

Obv. محمد سنہ ۱۲۲۱ ضرب پتن

Rev. جعفری سنہ ۱۱ جلوس

Obv. Muhammed! The (Maulūdī) year 1221; struck at Pattan.

Rev. A Ja'farī of the Regnal year 11.

L. The One-anna piece or Kāzīmī: weight 10 grains approximately.

**TYPE 14.** Year: A. Maulūdī ۱۲۲۱, ۱۲۲۲, ۱۲۲۳, ۱۲۲۴: Pl. II. 15.

Mint: Pattan.

Metal: Silver.

Obverse	Reverse
Same as Type 13.	Same as Type 13, but instead of جعفر کاظم instead

M. The Half-anna piece or Khidrī: weight 5 grains approximately.

**TYPE 15.** Year: A. Maulūdī 1221 (?) : Pl. II. 16.

Mint: Dār al-Saltānat.

Metal: Silver.

*Obverse*

السلطنة  
دار  
خوب

*Reverse*

٢١

خضري

It is worthy of special note that, while Tipū's own name is not to be found on any of his coins, they also lack the name of the regnant Mughal Emperor, Shāh 'Ālam, of whose paramountcy they furnish no acknowledgement whatsoever. Indeed Major Dirom in his *Narrative of the Campaign in India* states, 'Tippoo is the first Mahomedan prince who, since the establishment of the Mogul empire, has disclaimed the authority of the king of Delhi, or great Mogul, and who has presumed to impress coins with only his own titles'. But Tipū presumed still further, for having struck these coins, so suggestive of an independent sovereignty, he had the audacity to send a number of them as an offering to the Emperor. What precisely were the coins he tendered on this occasion we do not know, but doubtless they would include his muhr and his double-rupee, both of them handsome pieces, broader and heavier than any current in Shāh 'Ālam's own dominions. However, as might well have been anticipated, the Emperor took offence at the new coin-legends, whereupon Tipū 'pretended that he had merely sent the coins in order to ascertain His Majesty's pleasure about them, and offered an apology for the affront'.<sup>1</sup>

The *Copper Coins* of Tipū Sultān bear only very meagre legends. The coins themselves may be grouped in two classes, (A) those struck in or before the Maulūdī year 1223, and (B) those that were issued in the last four years of the reign, A. Maulūdī 1224–1227. *Class A* includes the copper coins dated any of the years A. Hijrī 1197–1200 or A. Maulūdī 1215–1223.

The *Obverse* exhibits an elephant, which, on the double-pice, is supporting a flag, Pl. I. 1; with but few exceptions, the date is entered in figures on the Obverse, and may be accompanied by the word سـ. The double- and single-pice that issued from the Pattan mint during the Maulūdī years 1222 and 1223 may also bear on the Obverse the word مولودي, Pl. II. 3, or the full expression محمد مولودي.

The *Reverse* legend records simply the mint-name (with or without the honorific epithet Dār al Saltānat) preceded by خوب, to which may be added, on coins struck in or after A. Maulūdī 1218, the distinctive

<sup>1</sup> L. B. Bowring, *Haidar Ali and Tipū Sultān*, p. 212.

denomination of the coin, as زهرہ or (later) مشتری شماني, and قطب. On several Akhtars that issued from the Faid Ḥisār mint the denomination was (wrongly) entered as Bahrām.

*Class B* contains the copper coins dated any of the four Maulūdī years 1224, 1225, 1226, and 1227. This class is thus co-extensive with the 'letter' coins.

The *Obverse* exhibits besides the characteristic letter (ا or ب or ت or س) an elephant and, on the double-pice, a flag: Pl. II. 18. A few quarter-pice from the Faid Ḥisār mint have on the *Obverse* over the elephant both the letter س and the year ۱۲۲۷.

The *Reverse* indicates

- (a) the denomination of the copper piece,
- (b) the mint-name with مرب and occasionally with its honorific epithet,
- (c) and the date in figures, the unit digit being in a few specimens severed from the other three.

Double- and single-pice and one specimen of a half-pice bear on the *Reverse* the added words مولودی سنه or سنه مولودی alone.

The most striking feature of all Tipū's copper coins is the elephant on the *Obverse*. Invariably this animal is represented as standing, but in different attitudes. On some coins it is shown trumpeting, on others with one foot upraised, on yet others as bearing a banner: on some it faces the right and on others the left. As is well known, गजपति, *gaja-pati*, 'the lord of elephants', is a term synonymous with Rājā or King, and Tipū, with his dominating passion for sovereignty, readily favoured the presence on his coinage of this significant elephant-symbol. In his *Coins of Southern India* Sir Walter Elliot states, 'The cognizance adopted by the Koigani dynasty, in addition to the bow of the Chéras, was an elephant, and was taken with much propriety from that noble animal, the principal haunts of which in the south are the hills and forests of Koigū-desa'.

The Wodeiyar dynasty of Mysor (c. A.D. 1578-1733) seems to have inherited from the Koigus and Chéras this cognizance of the elephant, which was maintained throughout the period of the Muhammanadan usurpation by Haidar and Tipū (A.D. 1761-1799). As Elliot says,<sup>1</sup> 'Even Tipū, notwithstanding his love of innovation and contempt of everything Hindu, continued to use it on his copper coins, many of them large and handsome, which are still frequently met with'.

Why the elephant should be represented on some of Tipū's coins as facing the right and on others the left, it is difficult to say: possibly this variation may be due merely to the die-sinker's whim at the moment of his engraving the dies. An examination of the

<sup>1</sup> W. Elliot, *Coins of Southern India*, p. 105.

coins to determine which exhibit the elephant to right and which to left gave the results embodied in the following table:—

Facing	Mint	Year
Right <sup>1</sup>	All mints . . .	A. Maulūdī 1224, 1225, 1226, 1227.
Right	Kalikūt . . .	A. Hijrī 1199, 1200; A. Maulūdī 1215, 1218.
Left	Salāmābād . . .	A. Maulūdī 1216, 1217, 1218.
Left	<u>Khwurshed-sawād</u>	A. Maulūdī 1217.
Left	Nāzārbār . . .	A. Maulūdī 1216.
Left	Be-Nazīr . . .	A. Maulūdī 1217.
Left	Zafarābād . . .	A. Maulūdī 1216, 1218.
Left	Fāid Hisār . . .	A. Maulūdī 1215, 1216, 1217, 1218, 1219.
Right	" . . .	A. Maulūdī 1222, 1223.
Left	<u>Khāliqābād</u> . . .	A. Maulūdī 1215. ?
Right	" . . .	A. Hijrī 1201.
Left	Farrukhyāb Hisār . . .	A. Maulūdī 1216, 1217, 1218, 1219.
Right	Farrukhī . . .	A. Maulūdī 1216, 1219.
Left	" . . .	A. Maulūdī 1217, 1218.
Right	Bangalūr . . .	A. Maulūdī 1215, 1216.
Left	" . . .	A. Maulūdī 1216, 1217, 1218, 1219.
Right	Nagar . . .	A. Hijrī 1197–1201; A. Maulūdī 1215, 1216, 1217, 1218.
Left	" . . .	A. Maulūdī 1217, 1218, 1219, 1220, 1221, 1222, 1223.
Left	Pattan . . .	A. Hijrī 1200, 1201; A. Maulūdī 1215–1223.
Right	" . . .	A. Maulūdī 1217, 1218, 1221, 1222, 1223.

NOTE.—On some of the coins bearing date the *italicized* years the elephant is represented as facing the right, on others as facing the left.

It is a pleasant duty to acknowledge the assistance I have received, while writing this article, from many friends. My own collection of Tipū's coins is only a small one, but embarrassment on this score was all obviated by the extreme kindness of Messrs. F. J. Thanawala and C. E. Kotwal of Bombay, each of whom placed unreservedly at my disposal his large collection. Dr. J. R. Henderson, who has made a special study of Mysor coins, in most courteous response to my many inquiries, supplied me with much valuable information. He was also so good as to send me casts of no less than twenty-six coins in the Madras Museum. Mr. Anantasamirao, Curator of the Museum at Bangalor, exceeding all I could venture to ask, sent me in place of casts two of the actual coins from the Museum under his charge. Here in Ahmadābād my young friend, Mr. Nadir Shah Talati, a student of Gujarat College, most obligingly

<sup>1</sup> My cabinet contains a pice from the Nagar mint bearing । (alif), and thus of the Maulūdī year 1224, on which the elephant faces the *left*. Similar half-pice are also known.

made for me quite a number of excellent casts: also Mr. Minocher Homji, Professor of Persian at the same College, rendered me much appreciated help in the explanation of technical terms. To all these gentlemen I desire to express my grateful thanks. With the exception of Pl. I. 5, 12; II. 2, 5 (Madras), II. 16 (Bangalore), II. 8 (Kotwal), and II. 9 (Thanawalla), the reproductions are from coins in the British Museum.

## LIST OF COINS ILLUSTRATED.

No.	Metal	Name of Coin	Mint	Date	Name of Year	Plate
1	C	(Half-pice)	Bangalur	6121	—	I. 1
2	C	(Pice)	Pattan	9121	—	I. 2
3	C	(Half-pice)	<u>Khaliqābād</u>	8121	—	I. 3
4	C	(Pice)	<u>Khwurshed-sawād</u>	8121	—	I. 4
5	G	(Pagoda)	Dhārwār	7-9121	—	I. 5
6	C	(Pice)	Salāmābād	7121	—	I. 6
7	C	(Half-pice)	Zafarābād	8121	—	I. 7
8	C	(Pice)	Farrukh Yāb Hiṣār	7121	—	I. 8
9	C	(Pice)	Farrukhī	8121	—	I. 9
10	C	(Pice)	Faid Hiṣār	6121	—	I. 10
11	C	(Pice)	Kalikūt	6121	—	I. 11
12	C	(Half-pice)	Nazārbār	7121	—	I. 12
13	C	(Pice)	Nagar	12..	—	I. 13
14	G	Aḥmadī	Pattan	8-8121	Shatā	I. 14
15	G	Sadiqī	Pattan	7-7121	Sarāb	I. 15
16	G	Fārūqī	Nagar	7-7121	—	I. 16
17	G	(Fanam)	Pattan	7121	—	I. 17
18	S	Haidarī	Pattan	7-7121	Sārā	I. 18
19	S	Imāmī	Pattan	7-7121	Sārā	I. 19
20	S	‘Abidī	Pattan	6-6121	Shā	I. 20
21	S	Bāqirī	Pattan	7-7121	—	I. 21
22	S	Ja’fārī	Pattan	11-1221	—	I. 22
23	S	Kāzimī	Pattan	11-1221	—	II. 15
24	S	Khidrī	Dār al-Salṭanat	?	—	II. 16
25	C	‘Othmānī	Nagar, Dār al-Sal.	8121	—	II. 1
26	C	Mushtari	Pattan, Dār al-Sal.	7771	—	II. 2
27	C	Zōhra	Pattan	7771	—	II. 3
28	C	Zōhrā	Nagar	6771	Bā	II. 4
29	C	Bahrām	Nagar	7771	Tā	II. 5
30	C	Akhtar	Pattan	7771	Alif	II. 6
31	C	Qutb	Pattan	7771	Alif	II. 7
32	C	(Pice)	Nagar	119..	—	II. 8
33	S	(Double-rupee)	Nagar	6-12..	Dalv	II. 10
34	C	Zōhra	Faid Hiṣār	7771	Alif	II. 9
35	G	(Pagoda)	Nagar	7-1198	—	II. 14
36	S	(Double-rupee)	Kalikūt	6-1210	Shā	II. 11
37	S	(Rupee)	Pattan	6-12..	Dalv	II. 12
38	S	Imāmī	Pattan	7-7121	Sarāb	II. 13
39	S	Imāmī	Pattan	8-8121	Shitā	II. 17
40	C	Mushtari	Pattan, Dār al-Sal.	6771	Bā	II. 18

Ahmadābād: June 24, 1913.

GEO. P. TAYLOR.



COINS OF TIPU SULTAN

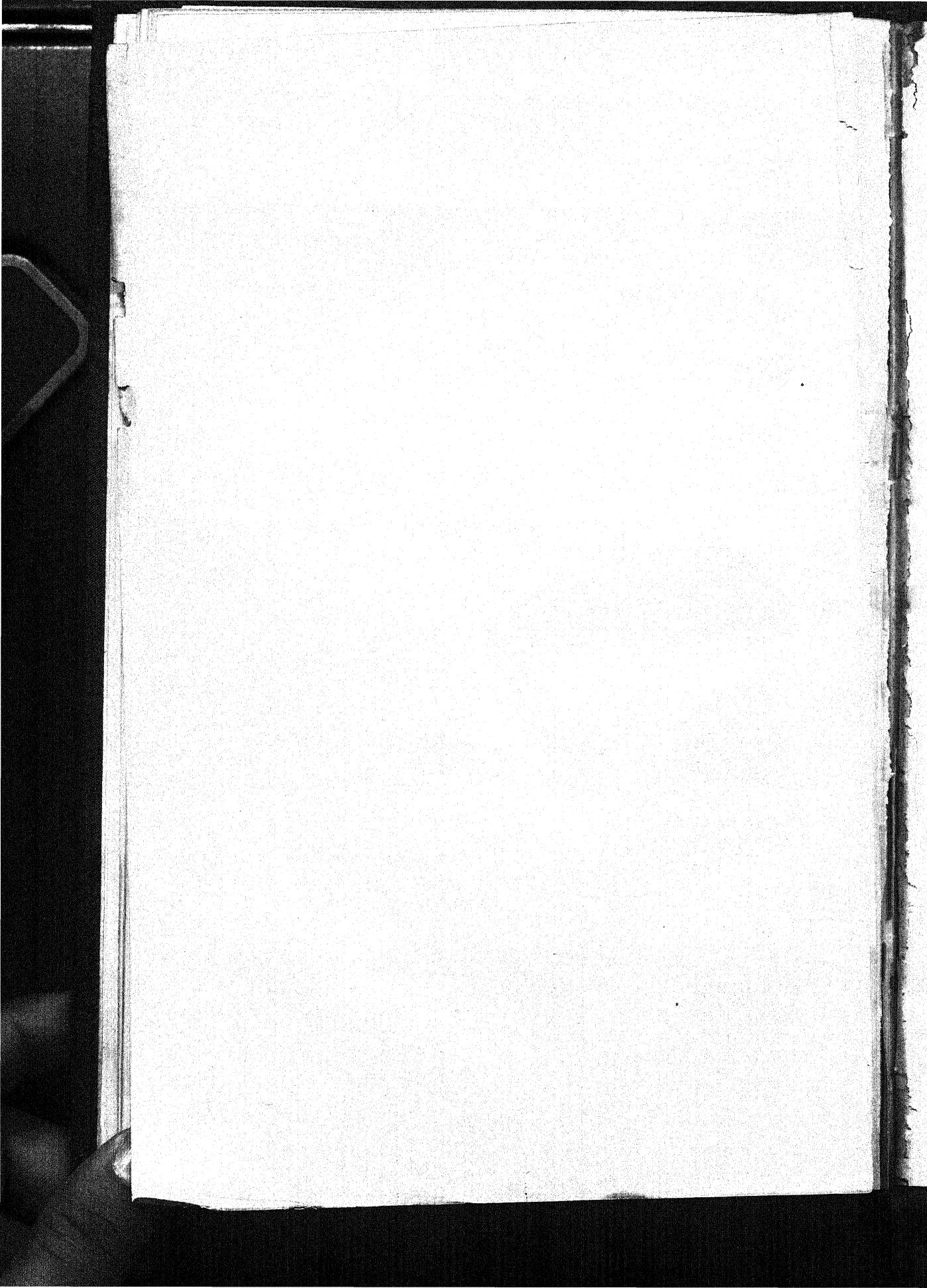


PLATE II



COINS OF TĪPŪ SULTĀN